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I often frequented guhang trees because they were excellent places to gather information; "mellowed" by the drink the people often enjoyed discussing and arguing over answers to questions. I never saw a group refused free drinks. If an owner were "greedy" with his guhang nothing would have been said at the time which the guhang owners know. This disgruntled individual might later return to the tree as "envious person"; generosity in Caticugan was usually sired of a warm heart and a practical mind.

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One of my most pleasant memories is sitting with the men at the top of the buri, under the little thatch covering, drinking, smoking and talking. Thirty feet above the ground the air was cooler and fresher and a breeze usually rustled the dead fronds. Below the community stretched out under its quilt-like fields. At the palm's base might be a small group of men and married women drinking guhang as it was lowered from the top in a bamboo container tied to a rope. If a few young dalagas passed, salacious wisecracks would usually be made by the young men with malicious cheerfulness and the girls might be so bold as to stop for a drink. In the distance one could hear the dull echo of a managuete's "bamboo gong" (tambol), signaling the vendors who wished to purchase guhang that he was in his tree.

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When the groups gather at the guhang trees it is a time of relaxation, of gossiping, joking and discussing plans for tomorrow. A game of dama (similar to checkers) might be started.

[524]

For those who have no boars (botakal) the breeding fee is one pig from the resulting litter. Owners of many pigs give some of their females to friends to tend. If the female is small, the caretaker gets one-half of every litter produced by the pig while under his care. When the mature pig is killed, he gets one-half of the meat. Individuals in the poblacion often "farm out" a number of their pigs to friends in the barrio under these arrangements. 231 476

There is an amusing riddle about a mother pig and her litter known in Caticugan. 524

The one ahead is marching,
Those following are making music. What are they?

(Ang nag-uan gamarcha,
Ang nanga ulahi gasonata). Unsa man?

Young male pigs are usually caponized by their owners. The pig is caught, the legs tied, and the testes removed with a small knife. Some put the testes in a banana stalk so the pig will become "as big and fat as the banana tree." The juice of talong leaves is often squeezed on the wound to prevent infection. [232]

The most common method of preparing pig food (lalog) is to cut a banana stalk into very thin slices and then pound the slices to a mush in the rice mortar. This mush is mixed with water that has been used to clean rice or cornmeal before cooking or to wash kitchen utensils. Nearly every kitchen has a container where this water (kinilis) is poured to be used for pig food. Tahop (chaff from ground corn) is often added to the pig's food. Cooked gabi leaves are fed the pigs for the 231

are said today to be more numerous than before the war. 231
One man has a herd of 150 goats that graze on Bondo.

Goats are much easier to care for than pigs. A rattan-woven collar is put around their necks and they are tied to stakes to graze. Now and then, like horses, they may be driven to the sea to obtain salt.

Most Filipinos do not drink goat milk. For Caticugan barriofolk this is not due to a dislike of milk; canned milk is a luxury much desired. The reasons why no goat's milk is drunk are that the female goats are either pregnant or they are nursing kids. The people prefer increase in the herd to drinking the milk. No handicrafts use goat or pig hides since the method of preparing the animals for eating does not produce any skins. 272 231

Chickens

One of my favorite riddles collected in Caticugan is: 231 524

Rain or shine,
Always wearing short pants. What is it?

(Mag-ulan ug mag-init,
Sigi rang gapinungkol. Unsa man?)[79]

The answer is "a rooster"! Nearly every family in Caticugan had a few chickens (manok). Fowls run loose, foraging for food during the day; at night they roost in the trees.

[79]There is a similar Tagalog riddle: "Muddy or not muddy, the dress is raised to the knees." Manuel Buaken, I Have Lived with the American People. Idaho, Caston Printers, Ltd., 1948, p. 353.

A general pattern does appear, however; the barriofolk more often have domestic altars in their dwellings, of various degrees of elaborateness. These altars are less popular among many of the poblacion principalia (who are Catholics); their popularity and frequency increase in homes of the urban wealthy. Some city homes I visited had a separate room that was a place of worship, a sanctuary with expensive religious pictures and elaborate figures of saints and the Holy Family. The nearness of the local church may account for the decline in number of altars in Siaton poblacion.

Kitchen equipment normally includes the large clay water jar and a dirt and ash-floored cooking platform or hearth (dapog). The small clay pot rests (hornos) cost fifteen cents and are put on the hearth; they resemble the Japanese shichirin. While most barriofolk now use the horno some still cook by setting pots on three stones placed in a triangular position and known as sug-sug.[8] This was the old way of cooking before the horno's introduction. Every kitchen has a few cooking pots. More people are buying iron kettles for cooking. Pot rests (balanka) are made of rattan or corn cobs. (See Plate LVIII.)[1]

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[8] There are a number of riddles concerning the sug-sug.
"Three brothers have but one name." (Bicol)
"What are those three houses facing each other that cannot be burned?" (Igorot)
The answer to both is sug-sug. Buaken, op. cit., pp. 348-50.

1 [See p. 658, cat. 417 -- Analyst]

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What I have called "bedrooms" is something of a misnomer; "bedroom-storage" might be more appropriate. In no case was there more than one bed in such a room, although the family often consisted of five or six persons. At night sleeping mats were spread on the sala or kitchen floor to accommodate all the members of the family. Beds are raised bamboo platforms with a woven bamboo or rattan mesh over which is put the sleeping mat. Pillows are made of red cotton cloth or abaca fabric filled with kapok; the seeds are not removed. Women may have a few white cotton pillow cases for use when guests spend the night. Sleeping mats are rolled in the morning and placed in a corner of the room or sorted with the pillows in the rafters. There is a riddle on this activity:

In the morning they go up; at night they come down. What are they?

(Mabuntag moaka, magabii manogpa. Unsa man?)

The answer is alugnan (the mats, pillows and coverings).

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Two homes in Caticugan used hammocks of woven rattan as beds. The dwellings of the poblacion principalia normally have beds made either by local carpenters or purchased in Dumaguete; the beds have the same woven mesh over which sleeping mats are placed. The principalia normally sleep under mosquito nets--rarely seen in the barrio.

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The space under the raised barrio house is called silong; here the plow, harrow, mortar and pestle, lumber, and firewood are stored. The nests of chickens may be

new slats installed. A local riddle accurately describes the general appearance of most of the Caticugan dwellings. 356 524

Since birth all patches. What is it? A house
(Sukad nabata tapak semina. Unsa man? Balay)

COST OF BUILDING A BARRIO DWELLING

The basic materials used to build a barrio dwelling are obtained in the locality, i.e., bamboo, nipa, house posts, rattan, etc. Wire, nails, and galvanized iron sheets are purchased in poblacion stores or, more frequently, obtained in Dumaguete. The use of wire, nails, iron roofing and cement, for example, in the construction of new dwellings in Caticugan, though still small, is increasing. More families would have purchased these materials during my residence except for highly inflated prices and restricted supplies. This trend toward using materials that are made and normally purchased outside the community (in contrast to going to the mountains to obtain materials) will continue to reduce the bartering that still persists in their basic economy and decrease the barriofolk's self-sufficiency. 435 178 438 342

In the past, a family who decided to build a new dwelling in Caticugan were assisted by neighbors and friends. Today, however, when an individual constructs a new house it is mainly a family task. If additional labor is needed the builder may hire local carpenters. House construction exemplifies the transitional process--from community cooperation, to family, and gradually to the 476 602 178 463